

Articles

to be enquired of, within the Prouince
of Yorke, in the Metropolitall visi-
tation of the most reuerent father

in God, Edmonde Archbishop of
Yorke, Primate and Metropoli-
tans of Englande.

Grindall

In the .xiiij. yeare of the raigne of our most gracious
Soueraigne Ladie Elizabeth, by the grace of God,
Quene of England, Fraunce and Ire-
lande, defender of the
fayth, &c.



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Articles to be enquired of, within the
prouince of Yorke, in the Metropolitall
 visitation of the most reuerent father in God,
 Edmond Archebishop of Yorke, Primate
 and Metropolitane of England.



Whether common prayer
 be song or sayde, by your per-
 son, Vicar or Curate in your
 seuerall Churches or Chap-
 pels, distinctly and reuerently,
 & in such order, as it is set forth
 by the lawes of this Realme,
 without any kinde of alterati-
 on, and at due and conuenient
 houres. And whether your Mi-
 nister so turne himselfe and
 stande in such place of your
 Church or Chauncell, as the
 people may best here the same.

And whether the holpe Sacraments be likewyse ministred reue-
 rently in such maner, as by the lawes of this realme is appoynt-
 ed. And whether vpon Wednesdaies, and Fridaies, not being
 holydaies, the Letanie and other prayers, appoynted for the day,
 be sayde accordingly:

2 Whether you haue in your parish Churches and Chappels,
 all things necessary and requisite for common prayer; and admi-
 nistration of the Sacraments, specially the Booke of common
 prayer with the newe kalender, a Psalter, the Englishe Bible in
 the largest volume, the two Tomes of the Homelyes, the Para-
 phrases of Erasmus translated into Englishe, the table of the ten
 commaundements, a conuenient Pulpit well placed, a comely and
 decent table, standing on a frame, for the holy Communion, with
 a sayre linnen cloth to lay vpon the same, and some couering of

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Mke, Buckram, or other such like, for the cleane keeping thereof, a fayre and comely Communion cup of siluer, and a couer of siluer for the same, which may serue also for the ministracion of the communion bread, a decent large surplesse with sleeves, a sure Coffer with two locks & keyes for the keeping of the Register booke, and a strong chest or bore for the almose of the poore with three locks and keyes to the same, and all other things necessary in and to the premises:

3 Whether the forme of commination agaynst sinners, with certayne prayers following the same, set forth in the latter ende of the booke of common prayer, to be bled at diuers tymes in the yeare, be by your Minister plainly and distinctly red in your Church or Chappel vnto the people, betwene the Letany, and the comemozation or ministracion of the holy comunyon, three times at the least in the yeare, that is to say for order sake, yearly vpon one of the three Sundayes next before Easter, for the first tyme, vpon one of the two Sundayes next before the feast of Pentecost for the seconde tyme. And for the thirde tyme, vpon one of the two Sundayes next before the feast of the birth of our Lord, ouer and besides the accustomed reading therof vpon the first day of Lent:

4 Whether in your churches and chappels, all Altars be utterly taken downe and cleane remoued, euen vnto the foundation, and the place where they stode, paved, and the wall, where vnto they ioyned, whited ouer, and made vniforme with the rest, so as no breach or rupture appeare. And whether your Rodlofts be taken downe, and altered so, that the vpper partes thereof with the sollar or loft be quite taken downe vnto the crosse beame, and that the sayde beame haue some conuenient creast put vpon the same:

5 Whether your Churches and Chappels with the chauncels thereof be well and sufficiently repayred, and kept without abuse of any thing. And whether your churchyardes be well fenced, and clenly kept. And if any part thereof be in decay, through whose default it is so:

6 Whether all and euery Antiphonars, Masse booke, Praiers, Portables,

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Portcullises, Processionals, Paraualls, Legendaries, and all other booke of late belonging to your Church or Chappell, which serued for the superstitious Latine service, be utterly defaced, rent, and abolished, and if they be not, through whose default that is, and in whose keeping they remaine. And whether all Vestments, Albes, Tunicles, Stoles, Phanons, Pires, Pares, Handbells, Sacringbells, Senses, Crismatories, Crosses, Candlesticks, Holy water stocks, Images, and such other reliques and monuments of superstition and Idolatrie be utterly defaced, broken, and destroyed. And if not, where & in whose custodie they remaine?

7 Whether your person, vicar, curate, or minister, doe weare any cope in your Parish church or chappell, or minister the holy Communion in any Chalice heretofore blessed at Masse, or in anye prophane cuppe or glasse, or vse at the ministracion thereof anye gestures, rites, or ceremonies, not appoynted by the booke of common prayer, as crossing or breathing ouer the sacramentall bread, and wine, or shewing the same to the people, to be worshipped and adored, or any such lyke, or vse any Dyle and Chrisme, Tapers, spattle, or any other Popish ceremonie in the ministracion of the Sacrament of Baptisme?

8 Whether any holy dayes or fasting dayes heretofore abrogated, or not appoynted to be blessed, as holy daies, or fasting daies, by the newe Kalender of the booke of common prayer, be eyther proclaymed, and bidden by your Person, Vicar or Curate, or be superstitiously obserued by any of your parish, and what be their names, that so doe obserue the same, and whether there be anye ringing or tolling of Bells to call the people together blessed in any of those dayes, more or otherwise, then commonly is blessed upon other dayes, that be kept as workedayes?

9 Whether, when anye man or woman is in passing out of this lyfe, the Bell be tolled, to moue the people to pray for the sicke person, especially in all places, where the sicke person dwelleth nere vnto the Church, and whether after the time of his or hir passing out of this worlde, there be any more ringing, but one short peale before the buriall, and another short peale after

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the buriall, without any other superfluous or superstitious ringing. And whether on all Saintes daye after Euening prayer, there be any ringing at all, or any other superstitious ceremonie bled, tending to the maintenaunce of Popeshe purgatorie, or of prayer for the deade, and who they be, that vse the same. And whether there be any ringing, or knolling of belles on sundayes or holy dayes, betwene morning prayer, and the Letanie, or in any time of the common prayer, reading of the Psalmes, or of preaching, except one Bell in conuenient time to be rung or tolled before the Sermon, or any other ringing bled vpon Saintes eues or festiual dayes, sauing to common prayer, and that without excesse, and who doth ring or knolle otherwise?

10 Whether your Person or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly, or monethly Sermons, as by the Quenes Injunctions he is bounde, and what be the names of such, as haue preached for him, and whether he hath admitted any man to preach, not hauing sufficient licence, or hath inhibited or letted anye from preaching, hauing sufficient licence?

11 Whether any Person or Persons, not being ordained at the least for a Deacon, or licenced by the Ordinarie, do say common prayer openly in your Church or Chappell, or anye not being at the least a Deacon, doe solemnise Matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the Communicants the Lordes Cup, at the celebration of the holye Communion, and what he, or they be, that so doe. And whether the Person, Vicar, or Fermor of your benefice, do cause or suffer, any Curat or Minister to serue your Church, before he be examined, and admitted by the ordinarie, or his deputie in writing, and doe shewe his licence to the Churchwardens, and whether any Curat doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his deputie in that behalfe, in writing first had?

12 Whether your Person, Vicar, or Curat, doe euerie Sunday, when there is no Sermon, reade distinctly and playnly some parte of the Homilies, prescribed and set forth by the Quenes autho,

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authoritie to be read, and euery holy day, when there is no Sermon, immediatly after the Gospell, openly, plainely, and distinctly, recyte to his Parishioners, the Lordes prayer, the Articles of the fayth, and the tenne Commaundements in english, and whether anye Minister not admitted by the Ordinarie, or by other lawfull authoritie, doe expounde any scripture, or matter of doctrine, by the way of exhortation, or otherwysse, and thereby omit and leaue of the reading of the Homelies:

13 Whether your Person, Vicar, or Curat doe euery Sunday and holy day, openly in the Church call for, here, and instruct all the Childzen, Apprentises, and seruants of both sexes, that be of conuenient age within your Parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruct, for halfe an houre at the least, before or at the evening prayer, in the tenne Commaundementes, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, set forth in the booke of common prayer. And toether for that purpose, he doth take the names of them all, and by course call certaine of them by name euery Sunday, & holy day, to come to the teaching of the same Catechisme:

14 Whether all fathers and mothers, maysters, and dames of your Parithe, cause their childzen, seruantes and apprentises, both mankinde and womankind, being aboue seven yeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holpdayer, at the tymes appointed, or at the least such and so manye of them, as your minister shall appoynt, and there diligently and obediently to heare and to be ordered by the minister, untill such tyme, as they haue learned the same Catechisme, and what be the names of those, that doe not cause their childzen, seruants, and apprentises, so to come to the church, to be instructed and examined, and howe many of the sayde childzen, seruants, and apprentises be in your Parish, which being aboue seven yeaeres olde, and vnder twentie yeaeres of age, can not save by heart the sayde Catechisme, and what be their names and age, and with whom they dwell.

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15 Whether your Person Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the receyuing of the holy Communion, any open and notozious sinner, or euill liuer, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person, that is out of charitie, or that hath done any open wrong to his neighbour by woꝛde or deeꝛde, without due reconciliation first made to the partie that is wronged?

16 Whether your person, vicar, curate, or minister, hath admitted to the holy Communion any of his Parithe, being aboue twentie yeares of age, eyther mankind or womankind, that cannot say by heart the ten Commaundements, the Articles of the fapth, and the Lordes prayer in English, and what be the names of such, as cannot say the same, or being aboue fourtene yeares, and vnder twenty yeares of age, that can not say the Catechisme, set forth in the sayde booke of common prayer. And whether he marry any persons, which were single before, that cannot say the Catechisme. And whether he bleseth to examine his Parishioners at conuenient tymes before he administer vnto them, and namely before Easter yearely, to the intent he maye knowe, whether they can say by heart the same, which is required in this behalfe, or no?

17 Whether your Priestes and Ministers be peacemakers, and no bꝛawlers, or sowers of discorde, and exhort their Parishioners to obedience towarðes their Prince, and all other, that be in authoritie, and to charitie and mutuall loue among themselves, whether they be diligent in visiting the sick, and comforting them, and doe moue them earnestly, especially when they make theyꝛ Testaments, to consider the necessitie of the poꝛe, and to glue to their bore or chest, their charitable deuotion and almose?

18 Whether they neglect the studie of the holye Scriptures and of the woꝛde of God, and whether such of them as be vnder the degre of a mayster of Arte haue of their owne, at the least the newe Testament, both in English and Latine, and whether they doe euery day with good aduysment conferre one Chapter of the
Latine

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Latine and English together at the least. And whether they haue giuen due accompt thereof, and to whome?

19 Whether anye of your persons, vicars, curates, or ministers be fauourers of the Romishe or forreyne power, letters of true religion, preachers of corrupt and Popishe doctrine, or mainteyners of sectaries, or doe set forth and extoll vaine and superstitious religion, or be mainteyners of the vnlearned people in ignorance, and errour, encouraging or mouing them, rather to pray in an vnknowne tongue, than in English, or to put their trust in a certaine number of prayers, as in saying ouer a number of beades, Lade Psalters, or other like:

20 Whether any doe preach, declare, or speake any thing in derogation of the booke of common prayer, which is set forth by the lawes of this Realme, dispraying the same, or any thing therein contained:

21 Whether your persons, vicars, & curates, haue twise in the yere vpon some Sundaye within one Moneth next after Easter and Michaelmasse, read openly in the church, after the gospell be said, plainly without addition or chaunge, a declaratiō of certaine principall articles of religion set forth by both the Archbishops, and the reast of the Bishops of this realme for vniūty of doctrine:

22 Whether your person, vicar, curate, minister, or reader, doe church any vnmarried woman, which hath bene gotten wpyth childe out of lawfull marriage, & say for hir the forme of thanksgyuing of women after childbirth, except such an vnmarried woman haue either before hir childbirth, done due penaunce for hir fault to the satisfaction of the congregation, or at hir comming to giue thanks, doe openly acknowledge hir fault before the congregation, at the appoyntment of the Minister, according to order prescribed to the sayde Minister, by the Ordinarie or his Deputie, the same churching to be had allwayes on some Sunday or holys day, and vpon none other day:

23 Whether any of your Persons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintayne, or defende any heresies, false opinions, or popish errors,

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errors, contrarie to the lawes of almighty God, and true doctrine, by publique authoritie in this realme nowe set forth, and what be their names. And whether any keepe any secret conuenticles, preachings, lectures, or readings contrarie to the law. And what be their names:

24 Whether there be any in your Parish, that openly, or privately say Masse, or heare Masse, or any other kinde of service, or prayer, than is set fourth by the lawes of this Realme.

25 Whether any popish Priests, or runnagat persons, ministers, or depaunders of true religion, that doe not minister, or frequent common prayer now vsed, nor communicate at tymes appointed by the law, doe resort secretly or openly into your Parish, and to whome, and of whome be they receyued, harbored, and releued, and what be their names and surnames, or by what names are they called:

26 Whether your Persons and Vicars, be resident and dwell continually vpon their Benefices, doing their duties in preaching, reading, and ministering the Sacramentes, and whether they keepe hospitalitie, according as their lyuinges will extende, And whether their houses and Chauncelles be well repayred and upholden:

27 Whether they or any of them haue mo Benefices than one, how many, and in what countreies they be, and what be the names thereof:

28 Whether they, when they be absent from their Benefices, doe leaue their cures to a rude and vnlearned Person, and not to an honest, and well learned expert Curate, which can, and will teach the people wholesome doctrine, and whether in their absence they doe procure learned men to Preach in their Churches, and Cures, at least one Sermon every quarter of a yere:

29 Whether such Persons and Vicars as be not resident, neither keepe hospitalitie, doe releue their poore Parishioners, and what giue they yerely to them, and if they be not resident, and may dispende yerely twentie poundes or aboue, eyther in this diocesse, or else where, whether doe they distribute euery yere among

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among their poore parishoners, at the least the fortieth part of the fruites of their benefices, where they be not resident :

30 Whether your Persons, Vicars, Curates, and Spiniffers, keepe well their Registers of all Weddings, Buryinges, and Christnings within your Parishes, and doe present a coppie of them once every yere, by Indenture to the ordinarie, or his officers. And whether they rede the Quenes Maiesties Injunctions every quarter of a yere once, or no?

31 Whether they, or any of them, keepe any suspected women in their houses, or be incontinent persons, giuen to Drunkenesse, Idlenesse, or be haunters of Tauerne, Alehouses, or suspected places, or be hunters, hawkers, dicers, carders, Tablers, Swerers, or otherwise suspected of any notorious crime, or giue any euill example of lyfe, and whether they (as they ought to doe) occupie themselves in the reading, or hearing of some part of the holy scripture, or other good Autho, or in some other godly or laudable exercise, meete for their vocation?

32 Whether they, or any of them, doe keepe or suffer to be kept in their Personage or Vicarage houses, any Alehouses, Tippling houses, or Tauerne, or doe sell Ale, Bere, or Wine?

33 Whether your Persons or Vicars, haue bought their Benefices, or come to them by Simonie, fraude, or deceit, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or diffamed thereof. And whether they keepe in their owne handes, or haue dimised, and let to ferme their Personages, and Vicarages, or their Glebe lande, or Tithes, or any part thereof, and whether any such lease be made for the perfourmance of any Simoniackall pact, made directly or indirectly, betwene the Incumbent and the patrone, or betwene the Incumbent and anye other person, for the presenting of the same Incumbent to that Benefice?

34 Whether any patrone of any Benefice, or other Person or Persons, hauing Chaduouison, or gift of any Benefice within this Dioces, haue couenaunted & practised with any priest or Minister, presented by him to any benefice, to haue of him, or his

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friende, any somme of readie money, for presenting him to the same, or haue exacted by promyse or bonde any lease, eyther of the whole benefice, limittting the rent farre vnder the iust value, or of the Mansion house, Glebe landes, or any portion of the Tithes, and frutes of the same Benefice, paying lytle or nothing therefore, or hauing reserued their owne Tythes, within the Benefice, free vnto themselves, or else haue extorted some perely pension, or other perely commoditie to him, his childe, seruaunt, or friend, for preferring any to the same Benefice, or otherwise haue made againe by any colour, deceit, or Simoniacall pact, in bestowing the saide Benefice, and whether any such patrone or other Person be vehemently suspected or defamed of any such Simonie, or Simoniacall pact:

35 Whether the Church of your Parisse be now vacant, and destitute of an incumbent, or no, and if it be, howe long it hath bene vacant, and who is the Patrone, and whether he suffereth the benefice to lye vacant, and occupieth the glebe lande, and taketh the tythes, and other frutes to himselfe, during the time of the vacation, or who else occupieth and taketh the same:

36 Whether there bee any lay or temporall man, not being within orders, or any childe that hath, or enioyeth any benefice or spirituall promotion:

37 Whether any Priest or Minister be come into this Dioces, out of any other Dioces, to serue any cure here, without letters testimoniall of the Ordinary, from whence he came, to testifie the cause of his departing from thence, and of his behaviour there:

38 Whether for the retepning of the perambulation of the circuite of your Parisse, the person, vicar, or curate, churchwardens and certaine of the substantiall men of the Parish, in the dayes of the Rogations, commonly called the gang dayes, walke the accustomed bounds of your Parish, and whether in the same perambulation, and going about, the curate doe vse any other rite or ceremonie, then to say or sing in English, the two Psalmes, beginning, Benedic anima mea domino, that is to say, the Ciii. psalme, and the Ciiij. psalme, and such sentences of Scripture, as be appointed

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pointed by the Quenes Maiesties Injunctions, with the Letany, and Suffrages following the same, and reading one Homilie, at readie deuised and set forth for that purpose, without wearing any Surplices, carrying of Banners, or Handbells, or staying at Crosses, or other such like Popish ceremonies?

39 Whether anye Parishe Clarke be appoynted agaynst the good will, or without the consent of the person, vicar, or curate, whether he be not obedient to the person, vicar, or curate, especially in the time of celebration of diuine seruice, or of the Sacraments, or in any preparation thereunto. And whether he be able, and readie to read the first Lesson, the Epistle, and the Psalmes, with aunswere to the suffrages as is bled, and whether he keepe not the bookes, and ornaments of the Church, sayre and cleane, and cause the Church and Quere, the Communion Table, the Pulpit, and the Font to be made decent and cleane, agaynst seruice time, the communion, sermon, and baptisme?

40 Whether there be any man or woman in your Parishe that resorteth to any Popish priest for shrift or auricular confession, or any that within thre yeares now last past, hath bene reconciled vnto the Pope, or to the church of Rome, or any that is reputed or suspected so to be, and whether there be any, that refuse to come to the Church to heare diuine seruice, or to communicate according to the order now established by publicke authoritie, and what be their names?

41 Whether there be anye person or persons, ecclesiasticall or tempoꝛall within your Parishe, or else where, within this Diocess, that of late haue retayned, or kept in theyꝝ custodie, or that read, sell, utter, disperse, carry, or deliuer to others anye Englishe bookes, set forth of late yeares at Louain, or in any other place beyond the seas, by Harding, Dozman, Allen, Saunders, Stapleton, Marshall, or any of them, or by any other Englishe Papist, eyther agaynst the Quenes Maiesties Supremacie in matters ecclesiasticall, or agaynst true religion, and catholicke Doctrine now receyued, and established by common authoritie within thys Realme, and what their names and surnames are?

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42 Whether there be any in your Parishes, that use to pray in English, or in Latine, upon Beades, or other such like thing, or upon any superstitious popishe Primer, or other like booke, and what be their names?

43 Whether the people of your parish, especially householders, hauing no lawfull excuse to be absent, doe saythfullye, and diligently endeavour themselves, to resort with their Children and Seruauntes, to their parish Church or Chappell, on the holys dayes, and chiefly upon the Sundayes, to Morning and Euening prayer, & upon reasonable let thereof, to some vsuall place, where common prayer is used, and then and there abyde orderly and soberly, during the time of common prayer, Homelies, Sermons, and other seruice of God there used, reuerentlly, and devoutly giuing themselves to the hearing thereof, and occupying themselves at times conuenient in priuate prayer, & who they be that eyther negligently or wilfully absent themselves, or come very late to the Church, upon the Sundayes especially, or that walke, talke, or otherwise vnreuerently behaue themselves in the Church, or vse any gaming abroad, or in any house, or sit in the Stretes, or Churchyarde, or in any Tauerne or Alehouse upon the Sundaye, or other holy day, in the time of common prayer, Sermons, or reading of the Homelies, eyther before none, or after none?

44 Whether the forfeiture of twelue pence, for euerye such offence, appoynted by a statute, made in the first yere of the Quenes Maiesties raigne, be leuied and taken according to the same Statute, by the Churchwardens of euerye person that so offendeth, and by them be put to the vse of the poore of the parish, and if it be not, by whose default it is not leuied. And what particular sommes of money haue bene forfaitted that way, and by whome since the feast of Easter in the yere of our Lords. 1570. vntill the day of giuing by the presentment concerning these Articles. And so from time to time, as the said Churchwardens and Swormen shall be appoynted to present in this behalfe, and how much of such forfeitures haue bene deliuered to the vse of the poore

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poore of the parish, and to whome the same hath bene deliuered?

45 Whether ye knowe any, that in the time of the reding of the Litanie, or of any other part of the common prayer, or in the time of the Sermon, or of reding the Homelies, or anye part of the Scriptures to the parishioners, any person haue departed out of the Church without iust and necessarie cause, or that disturbe both the Minister, or preacher any manner of wayes in the time of diuine seruice, or Sermon. And whether any in contempt of their parish Church or Minister doe resort to any other church or no?

46 Whether there be any Inkeepers, Alehouses, Tittlers, or Tipplers, that suffer or doe admit any person or persons, in their houses to eate, drinke, or play at Cardes, Tables, or such lyke games in the time of common prayer or Sermon, on the Sundayes or holy daies. And whether there be anye Shoppes set open on Sundayes or Holy dayes, or any Butchers or others, that commonly vse to sell meate, or other things, in the time of common prayer, preaching or reding of the Homelies. And whether in any Fairstes or common Marketes, falling vpon the Sunday, there be any shewing of any wares befoze the diuine seruice be done? And whether any Marketes or selling of any wares be vsed or suffered in any Church yardes?

47 Whether for the putting of the Churchwardens and Swozemen the better in remembraunce of their ductie in obseruing and noting such, as offend in not comming to diuine seruice, your Minister or reader doe openly euerie Sunday, after he haue red the seconde Lesson at mozning and evening prayer, monish and warne the Churchwardens and Swozemen to looke to their charge in this behalfe, and to obserue who contrarie to the sayde Statute offende in absenting themselves negligently, or wilfully from their parish Church or Chappell, or vnreuerently (as is aforesaide) vse themselves in the time of diuine seruice?

48 Whether the Churchwardens of the last yeare haue giuen to the parish a iust accompt of the church goodes and rentes that were committed to their charge, according vnto the custome that hath bene afoze time vsed, and what church goodes they or
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any other haue solde, and to whome, and whether to the profite of your church or no: And what hath bene done with the money thereof comung:

49 Whether the churchwardens, and swornemen of the last yere, haue of any priuat corrupt affection concealed any crime, or other disorder in their time done in your parishe, and haue not presented the same to y^e Bishop, Chaunceloz, Archebicon, Commissarie, or such other as had authoritie to reforme the same, and whether they or any of them, at any such time, as they shoulde haue bene at diuine seruice on Sundaies, or Holy dayes, and shoulde there haue obserued others, that were absent, haue bene away themselves at home, or in some Tauerne, or Alehouse, or else about some worldly businesse, or at Bowles, Cardes, Tables, or other gaming, without regarde of their office and duetie in that behalfe:

50 Whether any man hath pulled downe or discovered any church, chauncell, or chappell, or any part of anye of them, any church porche, Vestrie, or Steeple, almshouse, or such like, or haue plucked downe the Belles, or haue felled or spoyled anye wood or timber in any church yerde:

51 Whether your Hospitals, Spittles and almshouses be well and godly bled according to the foundation and auncient ordinances of the same, whether there be any other placed in them, than poore impotent and needie persons, that haue not where-with, or whereby to liue:

52 Whether haue ye Collectors for the poore of your Parish, whether doe they their duetie in gathering and distributing the almshouse of the parishoners, according to a statute thereof made in the fift yere of the Quenes Maiesties raigne, and make a iust accompt thereof quarterly, what sommes of money the Churchwardens or sworne men of the last yere haue leued, and deliuered to the sayde Collectors of the forseitures of such persons, as haue not duely resorted to their Parish Church or Chappell, vpon Sundaies and Holydayes, during the time that they were in office, bringing a true certificate in wytyng thereof
from

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from the sayde Collectors, at such time as ye shall see by your presentment:

53 Whether there be any person or persons in your Parishes of habilitie, that obstinately or scowardly refuse to giue reasonably towards the helpe and reliefe of the poore, or doe wylfully discourage others from so charitable a deede, and what be their names, and what sommes both anye of them withdraue, which he or shee before was wont to giue, there being no iust cause so to doe?

54 Whether there be any in your Parishes, that minister the goodes of those that be dead, without lawfull authoritie, or anye that suppress the last will of the dead, or any executors, that haue not fulfilled their testators will, specially in paying of Legacies giuen to the Church, or to other good and godly vses, as to the reliefe of pouertie, to Orphanes, poore Schollers, poore Maydes marriages, high waies, Scholes, and such lyke?

55 Whether there be any, which of late haue bequeathed in their testaments, or otherwise anye Ordinarie hath appoynted any Jewels, Plate, Ornaments, cattle, or graine, or other moueable stocks, Annuities, or sommes of money for the erection or finding of any obittes, diriges, trentales, torches, lights, Tapers, Lampes, or any such lyke vse now by lawe forbidden, which are not payde out of any landes, and whereunto the Quenes Maiestie, is not entitled, by any Acte of Parliament, and if there be any such Legacie or appointment, what is the names of such testators, and of the executors of their Testaments, what is the quantitie and qualitie of the gift, and to what godlye and lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertayning to your Parishes Church or Chappell, or to the poore of your Parishes, in any mans handes, that refuseth or deferreth to pay the same, or that vseth fraude, deceit or delay to make any accompt in the presence of the honest of the Parishes for the same. And whether any such stock be decayed, by whose negligence, and in whose handes. And whether the store of the poore mens Worke

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openly,

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openly, and ~~indifferently~~ ^{indifferently} giuen where neede is, without partiall affection:

57 Whether the Scholemasters which teach within your Parish, eyther openly or priuately in any Noble or Gentlemans house, or in any other place there, be of good and sincere religion, and conuersation, and be diligent in teaching and bringing vp of youth, whether they be examined, allowed, and licenced by the Ordinarie or his officer in that behalfe, whether they teach the Grammer set forth by King Henry the eyght of Noble memozy, and none other, whether they teach any thing contrarie to the order of religion now established by publick authoritie. And whether they teache not their Schollers the Catechisme in Latine, lately set forth, and such Sentences of Scripture, as shall be most expedient, and meete to moue them to the loue and due reuerence of Gods true religion, nowe truely set forth by the Quenes Maiesties authoritie, and to intuce them to all godlinesse and honest conuersation, and what be the names and surnames of all such Scholemasters and teachers of youth within your Parish, as well of such as teach publickly, as those that teach in the houses of Noble men, Gentlemen, or other priuate men:

58 Whether there be anye among you that vse Sorcerie, Witchcraft, or inchantment, Magick, incantations or nigromancie, or that be suspected of the same, and whether anye vse any charmes or vnlawfull prayers, or inuocations in Latine, or otherwise, and namely Midwines in the tyme of womens travaille of childe, and what be their names:

59 Whether there be among you anye blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestuous persons, Bawdes or receyuers of noughtie and incontinent persons, or harborers of women with childe which be unmarried, conueying or suffering them to go away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faultes, or that be not of good name and fame touching such crimes and faultes, any brawlers, or ribalds, or any that be malicious, contentions, or vncharitable

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Charitable persons, common slaundersers of their neighbors, raylers, Soulders, or sowers of discorde betweene neighbors:

60 Whether there be any in these partes, that haue married within the degrees of affinitie or consanguinitie, by the lawes of God forbidden, so set out for an admonition, in a table now appointed to be affixed in euery Parische church within this Dioces, or any that being diuorced or seperated for the same, doe yet notwithstanding cohabite and keepe companie still together, or any that being married without those degrees, haue vnlawfully forsaken their wiues or husbands, and married others. Any man that hath two wiues, or any woman that hath two husbandes, any that being diuorced or seperated a sunder, haue married againe. Anye married, that haue made precontracts. Anye that haue made priuile or secret contracts. Any that haue married without banns thise solemnly asked. Any cupples married, that lyue not together, but slaunderously liue apart. Any that haue married out of the Parische church, where they ought to haue solemnised their mariagc:

61 Whether the Minister and Churchwardens haue suffered any Lordes of Misrule or Sommer Lordes or Ladies, or any disguised persons, or others in Christmasse, or at May games, or any Morrice dauncers, or others at rishe bearings, or at anye other times, to come vnrueerently into the church, or churchyard, and there to daunce, or playe any vnseemely partes with scoffes, iesses, wanton gestures, or ribalde talke, namcly in the time of common prayer. And what they be that commit such disorder, or accompanie or maintaine them:

62 Whether the Archedeacon, Chaunceloz, Commissarie, officiall or anie other vsing Ecclesiasticall iurisdiction in this Dioces, their Registrars or Actuaries, Apparitors or Summoners, haue at any time winked at and suffered anye adulteries, fornications, incestes, or other faultes and offences, to passe and remaine unpunished, and vncorrected, for money, rewardes, bysbes, pleasure, friendship, or any other parciall or affectionate respect, or anie of them haue bene burdensom to anie in this

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Dioces,

Articles.

Dioces, by exacting or taking excessive fees, excessive procurations, anie rewardes, or commodities, by the way of promotion, gift, contribution, helpe, redemption of penance, omission of quarter Sermons, obtaining of any benefices, or office, or anie other like wayes or meanes:

63 How many Adulteries, Incestes, and Fornications, are notoriously knowne to haue bene committed in your Parishes, since Easter. 1570. How many offenders in any such faultes haue bene put to open penance, and openly corrected, and how many haue bene winked at, and borne withall, or haue fined and payed money to the Archdeacon, Chauncelor, Commissarie, Officiall, or their deputies, or to the Deanes, Registrars, or Schemers, or any of them, for to escape open punishment, and correction: And what their names are.

64 Whether the Deanes Auerals, and Schemers, or any of them doe pay any annuall rent, fee, or pension for their offices, and what they pay, and to whome:

65 Generally whether there be among you, any notorious evil liuers, or any suspected of any notorious sinne, fault or crime, to the offence of Christian people committed, any that Authorize by refuse to conforme themselves to vnitie and godly religion, now established by publike authoritie, or any that bruite abrode rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christs Church, and the Christian congregation.

The tenor of the othe, ministred to the Church-wardens and sworne men.

YE shall sweare by Almightye God, that ye shall diligently consider all and euery the Articles gyuen to you in charge, and make a true aunswere vnto the same in writing presenting all & euery such person and persons, dwelling within your Parish, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemently suspected or diffamed of anye such offence, fault or default, wherein ye shall not present any person or persons, of any euill will, malice or hatred, contrarie to the truth, nor shall for loue, fauour, mede, dreade or anye corrupt affection, spare to present any, that be offendours, suspected or diffamed in any of these cases, but shal doe vprightly, as men hauing the feare of God before your eyes and desirous to maintaine vertue, and suppress vice. So God helpe you.

